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THE SPRINGFIELD CONGRESS.

The General Congress of our French-Canadian brethren of the New England States and New York came off at Springfield, Mass., Oct. 1st, 2nd, and 3rd, and from all accounts was a complete success.

Bishop Beaven of Springfield celebrated the opening mass, pontifically, and Rev. Camille Caisse pronounced a sermon which was a model in spirit and style. He admonished the delegates, while adhering with every fibre of their hearts to their French mother-tongue at home, in church, and in school, and firmly claiming all their rights as American citizens and Catholic laymen, never to overstep the limits of justice and prudence and charity.

The meetings of the Congress were attended by 741 delegates and were characterized by extraordinary unanimity. Dr. Omer La Rue, of Putnam, Conn., presided. The medical profession, it was remarked, furnished more than the usual quota of delegates.

The three great subjects of deliberation were: Naturalisation, Education, and the Religious Situation, and the spirit of the numerous and lengthy addresses made on these heads is fittingly and admirably reflected in the resolutions.

On the subject of Naturalisation, the Congress commends the foundation of clubs with the sole and avowed object of inducing the many French-Canadians in New England, who, for some empty reason or other, have not yet done so, to take out their citizen's papers.

In that portion of the resolutions which refers to Education, the absolute necessity is insisted upon of maintaining parochial schools in which English and French are taught on an equal footing. The Congress also expresses the desire that the Catholic parochial schools generally be made more efficient and prepare the pupils for the high schools. The suggestions, that free manual training schools be established wherever possible, and that reading circles be formed for the preserva-

tion of the French language and the study of social and economical questions, are likewise timely and worthy of commendation.

On the Religious Situation, the question which above all others led to the convocation of the Congress, it resolved as follows:

"Whereas, there are nearly a million French-Canadians resident in New England and the State of New York;

Whereas, the best means of preserving the faith among them is to give them pastors and missionaries of their own nationality, who share their aspirations and have a thorough knowledge of their character;

Whereas, at least one-half of these people are in charge of priests and missionaries who speak French imperfectly and are not inured in, or even opposed to, their customs, their manners and traditions;

Whereas, this fact is a source of real danger to their faith:—

Now, therefore, we declare most emphatically in favor of the establishment of parishes under the direction of priests of our nationality, wherever our people are sufficiently numerous to maintain them; and in mixed parishes, where we are in the majority, we demand pastors of our nationality.

We demand the right to be attended to by priests of our nationality, not purely from national considerations, but because our religious interests imperiously demand it.

We hereby declare our purpose of following up this aim with the greatest respect for ecclesiastical authority, but firmly and incessantly.

To further the success of our cause, we recommend the election of a permanent commission charged

1. With making a thorough enquiry into all complaints that may be submitted to it;

2. With drawing up a memorial setting forth the grievances of the French-Canadians with regard to the administration of their parishes, and with gathering all the necessary statistics therefor, to be submitted to the proper authorities;

3. With taking all necessary measures for putting the resolutions of this Congress in effect.

4. This Commission is to consist of fifteen members: the President of the Congress and two delegates each from the States here represented. It may delegate its powers and receive new members; it shall also have the right to call another congress, local or general, according to its discretion."

These resolutions are well-grounded, firm, moderate, and prudent. They can not but advance the cause of our French-Canadian brethren, if carried out in the same spirit in which they were framed.

In consequence of the wide latitude allowed the speakers, one or two of the addresses delivered at the Congress voiced opinions and sentiments that were out of harmony with the spirit of the assembly. When Dr. Archambault, for instance, spoke against the parochial, and in favor of the State public schools, the most prominent of the clergymen attending, Father Chagnon of Champlain, declared that these principles were not the principles of the French-Canadian Catholics of the United States, and his protest was applauded to the echo. We hope to have leisure to review the addresses delivered at the Congress, some of which certainly deserve the wide publicity accorded them by the French-Canadian daily press, the *Opinion Publique* of Worcester, the *Indépendant* of Fall River, the *Etoile* of Lowell, and *La Tribune* of Woonsocket.

We particularly wish the Grievance Commission success. If there are wrongs—and there clearly are—they ought to be righted; and the authorities will right them, as Fr. Caisse pointed out in his sermon, if the plaintiffs do not, by the use of forbidden or suspicious means, spoil their own chances.

ARTHUR PREUSS.

True Character of the "Away From Rome-Movement" in Austria.

How the "Away From Rome-Movement" in Austria is really managed, was brought to light before a jury in the city of Graz, on Sept. 18th. The editor of a Catholic newspaper had been indicted for having written in his paper that "the movement is but a miserable traffic in souls" [Seelenschacher.]

The jury found the editor not guilty of libel, but fined him 40 crowns for "neglecting his duty"; he having declared before the jury that he had not read the incriminated manuscript before the latter went to the printing office. Now, the attorney for the editor, Dr. Nester, was not satisfied with the result of the trial and started to prove that Lutheran agents in Austria really carry on a regular traffic for "converting" Catholics. His plaidoyer developed these six cases:

1. About the end of the year 1900, there was in the hospital at Muerzzuschlag [Steiermark] a certain Vincent Stuhlpfarrer, from Linzen, a Protestant, who tried repeatedly to induce other patients in the same room to fall away from the Catholic Church. He assured them that people received money for falling away, and that he himself had received 30 florins. The witnesses were Rudolph Maierhofer, Joseph Mansieger, Franz Gasser, Siegfried Schoepfer, and Johann Sattler.

2. A certain W. Schweighofer, a Protestant watchmaker in the city of Graz, tried to convert to Protestantism Franz and Anna Jost, and Johann Wellner. He assured them that they would receive a reward of 40 florins, and that he himself had received the same amount for his "conversion."

3. The said watchmaker deposed that the witnesses had spoken the truth, and that he really had received 40 florins for his apostasy.

4. A certain Simon Huber, a Protestant and at present janitor in the Stephanie-Hospital in Leoben, deposed before the same jury that several Catholic persons in Landkron [Carinthia] where he had been living before, had received money for becoming Protestants.

5. Prince Egon of Fürstenberg, member of the Austrian "Herrenhaus" [Senate], declared under oath that a certain village was repeatedly visited by an agent of the "Away From Rome-Movement," who invited the peasants "to have a drink with him," and gave to every one 5 florins, for signing a declaration of apostasy from the Catholic Church.

6. The royal Governor of Graz, Eugene of Schieckh, testified before the jury that there had been submitted to him declarations of conversion signed by persons who were not responsible under the law. Still other declarations had been fraudulently signed by the agents themselves.

Besides these cases, the lawyer in question produced a declaration by a certain Joseph Preidel, of Turn, saying that he was induced to become a Protestant by promises of patronage. Three witnesses confirmed the deposition of this man, who has now returned to his faith.

Finally, the lawyer produced printed circulars, scattered through the country, offering lucrative positions [as pastors] to priests, if they would become Protestants.

The reader will now understand why the Protestants collect so much money for "moral" help for the "Away From Rome-Movement." He who profits by the poverty of his fellowmen, in order to press them into apostasy, is not a whit better than the high priests who offered Judas those thirty pieces of silver. Shame upon those high priests and their followers!

But it must be remarked that the movement could never have spread so widely, if the Catholic clergy of Austria were not still infected with Josephinism. Dr. J.

GERMAN JESUIT MISSIONARIES

V.—A List of German Jesuits in the English Colonies, Now United States.—*Concluded.*

Leonard, Frederick (Rhen. Inf.), born at Arnsberg, September 24th, 1728, entered October 22nd, 1728 (?), died in Pennsylvania (Cat. Angl. et Rhen. Inf.)

[He died at St. Thomas', Maryland.]

Pellentz, James, born at Mesenich (Dioc. of Treves), January 19th, 1727, entered October, 19th, 1744, went with Father Frombach to Pennsylvania. Founder of permanent residence at Conewago, where in 1787 he built church and priests' house, lived in Conewago and neighborhood forty years, was one of Bishop Carroll's vicars-general; died at Conewago March 13th, 1800. (Cat.; Arch. Prov. Germ.; St. Louis *P.-B.*, 1873, 61, seqq.) Writings: Letters from 1785-1786 in *Woodstock Letters*, xv., 190, seqq. Cfr. Sommervogel.

["Rev. James Pellentz, a most amiable and venerable patriarch, died at Conewago February 18th, 1800, aged about 77."—"Father Cowardin lately had a slab with a Latin epitaph erected to his memory."—Father Devitt.]

Schneider, Theodore, born at Geinsheim (Dioc. of Speier) April 7th, 1703, entered September 25th, 1721, Professor of Philosophy and Polemics at Liège, Rector Magnificus of Heidelberg. He went to Pennsylvania in 1741, founded the mission of Goshenhoppen, was more than once in danger of life from fanatical heretics during his apostolic journeys, but little by little won universal respect and esteem through his love for the poor and his medical skill on behalf of the sick. He died July 10th, 1764. (St. Louis *P.-B.*, 1874, 6.) Writings: Letters from 1742-1750 in *Welt-Bott*, Book 40, 10-18. Also a Missal which through poverty he copied with his own hand. In Georgetown library, pp. 400, 4vo.

[The *Welt-Bott* (World Messenger) corresponded in German to the French "Lettres édifiantes et curieuses" and our modern publications, "The Catholic Missions." It contained letters, memoirs, maps, etc., from the whole field of foreign missions of the Society, under the collective name of "India." Going to India simply meant going on the missions, whether in America or Asia. The letters, etc., are addressed to the generals, provincials and other members of the Society as well as to seculars, and were originally written in German, Latin, French, etc., but all are translated into German. The great work must now be of priceless value. Father Sommervogel (Bibliogr. sub v. Stoecklein) says that the whole collection consists of forty vols., and that complete sets are extremely rare. The first twenty-four vols. were edited by Father Stoecklein. In the library at Woodstock are the first three vols., fol., about 1000 pp. each. Each vol. is divided into eight parts or books. The work is adorned with many beautiful engravings. The second vol., for example, has the portrait of the great Chinese Emperor Kang-hi, who during his long reign held the Jesuit missionaries in affectionate friendship. It was the golden age of the Chinese missions. We should like to know whether there are any other volumes of the *Welt-Bott* in the libraries of any of our American readers.

"Rector magnificus in Heidelberg. I wonder if there be any authority for the statement beyond the note appended to his name, aliena manu, in our old Catalog of Missionaries. Father Schneider had been at Conewago; that was in the original township of Heidelberg, Pa.; he may have been described in some list as Sup. Res. Heidelberg; some copyist may have been betrayed into adding the note, which has been copied ever since: Rector magnificus in Heidelberg."—Father Devitt. There is no positive proof whatever of his having been Rector of the University. It is certain, however, that he was Professor of philosophy at the University of Heidelberg. Father Sommervogel (Bibliogr. vol. vii., sub v. Schneider) gives the following data: He taught grammar, the humanities and rhetoric; philosophy at Molsheim in 1737-8, at Heidel-

berg in 1740. On September 10th, 1740, (cfr. ibid.) he presided as Philosophiæ Magister ejusdemque in Alma et Antiquissima Electorali Universitate Heidelbergensi Professor Ordinarius, at a public defense of theses ex Universa Philosophia. It will be noticed that Father Sommervogel does not mention his having been Professor at Liège. Father Huonder writes to us that he was two years (1738-1740) Professor in Heidelberg. (Cfr. Geschichte der Universität Heidelberg von J. F. Hautz, ii., 255. Mannheim, 1866.) Father Schneider made two copies of the Missal. One of them, a small 8vo. of 143 pages, his Sunday Missal, is at Woodstock College, Md.

Schwendimann, Dominick (Germ. Sup.), born at Pruntrut (Porrentruy), Switzerland, in 1737, entered 1756. Missionary in the East, went to the United States after the Suppression, where, it is said, he became Bishop (Cat. Germ. Sup., Arch. Prov. Germ., ix., T.)

["I have never heard of Schwendimann; certainly, he was never a bishop in the United States. His name does not appear in any record of this country that I have ever seen."—Father Devitt. Father Huonder writes to us that he found the statement in a history of the Jesuit College of Pruntrut. Histoire du Collége de Porrentruy, 1590—1865, par Louis Vautrey.]

Sittensperger (Manners), Matthias, (Germ. Sup.), born September 20th, 1719, at Landsberg, in Bavaria, entered September 13th, 1737, went to Maryland 1751, later to Pennsylvania. Changed his name into Manners. In English Church histories he is mentioned as one of the most excellent priests of those times. (St. Louis *P.-B.*, 1873, 62.) Lang, History of the Jesuits in Bavaria, Nürnberg, 1819, calls him Sintensperger.

Stadtmayer, Ferdinand, at the Suppression "on the American Mission in Pennsylvania." (Lang, 210.) — Certainly identical with

Steinmayr (Farmer), Ferdinand, born at Weissenstein, in Württemberg, October 13th, 1720, entered September 28th, 1743, went to Maryland 1751. He labored thirty-six years, partly in New York, where, according to a letter of Bishop Carroll, he founded the first Catholic congregation, partly in Philadelphia, where he died August 17th, 1787, "in the odor of sanctity." He changed his name into Farmer. (St. Louis *P.-B.*, 1873, 85; Biography in Arch. Prov. Germ.; Lang, l. c.) Writings: Letter of 1755 in *Welt-Bott*, Book 40, 18. Another letter of 1764 in Syllabus Rector. Heidelberg. (1786, 4vo.) P. ii., 204, seqq. Cfr. Sommervogel.

[The last reference is to an important letter of his. He was a member of the "Philosophical Society" and of the "Board of Trustees of the University of Pennsylvania." Farmer is the English equivalent of Maier.]

Wappeler, William (Rhen. Inf.), born January 22nd, 1711, ("Nephen,") in the Diocese of Mentz, (al. in Westphalia), entered October 18th, 1728, went to Pennsylvania in 1740, (al. 1749.) Co-founder of the mission of Conewago. Archbishop Carroll writes of him: "Having remained about eight years in America, and converted or reclaimed many to the faith of Christ, he was forced by bad health to return to Europe." He was afterwards ascribed to the English Province. (St. Louis *P.-B.*, 1874, 6, seqq.; Cat. Rhen. Inf.)

[Archbishop Carroll, in his "Narrative," states that Fathers Wappeler and Schneider were sent to Pennsylvania in 1741. Father Wappeler returned to Europe in 1748.]

To the foregoing list might be added the name of Father John Baptist de Ritter, who was a German, though a member of the Belgian Province. Father Huonder sends us the following data, which he received from Father Van Meurs: "P. Joan. Bapt. de Ritter, natus Viennæ in Austria, Oct. 21, 1721, ingressus Sept. 28, 1738, in Provinciam Belgicam, in qua inferiora docuit et ex qua ivit ad Missionem Americæ." Cfr. W. L., vols. v., 206; x., 90, 93; xiii., 282; xv., 61, 97, 185. He died at Goshenhoppen February 3rd, 1787.

B. G.

SUBJECTS OF THE DAY.

Our Boys.

Of the ideals constantly placed before our boys by the daily press, this is a fair sample :

"The best moneymaker for his age is Elmer Chester Hazelrigg of Decatur, Ill. He is barely past 9 years old and has earned over $500. Most of this is invested in the business that he is now carrying on unaided by his parents, Mr. and Mrs. Chester Hazelrigg. The boy lives with his parents in the edge of the city. The father works at a big factory. Elmer got a financial start in life when under 6 years old. A neighbor let him have the milk from a cow. This he sold to other neighbors. In about a year he had saved enough to buy a cow of his own. Before long he had three cows and sold the milk, saving nearly all of the proceeds. Last summer he sold two cows and went into the gardening business. He made over $100 that season. He did nearly all of the work in the garden and peddled the vegetables he raised about the city. He devoted three weeks to going about with an experienced peddler, that he might know how to sell his produce to the best advantage. This spring he rented seven vacant lots, more than twice as much ground as he had last year, and hired a man to plow them. He is gardening them all, doing a good deal of the work himself and hiring boys in the neighborhood to help hoe. He has a horse and wagon that he uses in peddling the produce. He traded for the horse himself and got a good one. He is also raising pigs and chickens."

If Elmer Chesters's father, who "works at a big factory" and very likely earns enough money to support his family, would attend to his parental duties, he would send his boy to school and help him to prepare himself for the struggle for life, which, under present conditions, will probably have exhausted him by the time he ought to be best equipped to enter it.

And speaking of ideals : Is money-making after all the only object in life, or even the chiefest one ?

It is this precisely that we have to object to most, if not all, of our "youth's companions" and "American boys," and other periodicals for the young, that they set up the Almighty Dollar as a god and rarely insist on the things of the mind, on that culture of the intellect and the spiritual sense which should be the main purpose of education.—A. P.

What Spain has Lost Under Liberal Rule.

Whilst in the century of Hernan Cortez and Legazpi the rule of Spain extended over provinces vaster than mighty empires, since 1810, under Liberal government, it has lost 13,983,662 sq. kilometres, a territory 27 times larger than the whole of Spain to-day. The Spanish banner has completely disappeared from America and Oceanica.

In Oceanica Spain has lost the Philippines, the Marian and Caroline Islands, and Palaos. In America : Texas, California, New Mexico, and Mexico ; Guatemala, San Salvador, Honduras, Nicaragua, Costa Rica, Colombia, Venezuela, and Ecuador ; Peru, Paraguay, Uruguay, Argentina, Patagonia, and Bolivia ; Puerto de Santo Domingo, Chile, Cuba, Isla dos Pinos, and Puerto Rico.

And to believe the enemies of our religion, it was Catholicity that brought about the downfall !—J. F. M.

What has Become of Leo Taxil ?

Since the dramatic collapse of the Diana Vaughan swindle we have often wondered what has become of Gabriel Jogand, alias Dr. Bataille, alias Leo Taxil.

Editor Tardivel of the Québec *Vérité*, whom this fellow caused a heap of anxiety and grief, during his recent visit to France made extensive enquiries regarding his present

whereabouts and occupation, and this is a brief statement of the result as reported in No. 10 of *La Vérité*:

Taxil no longer lives in Paris, but is reported to have taken up his residence in the little town of Sceaux, situated about twelve kilometres south of the capital. No one seems to know what he does there. It was feared after the notorious séance of April 19th, 1897—described at the time in THE REVIEW—that he would stir up a big scandal with the letters he had received from prominent Catholics while he was conducting the Vaughan fake; the apprehension proved unfounded. After trying unsuccessfully to create a racket by some articles in an obscure Parisian newspaper, he became silent and disappeared from public view. There is an unauthenticated rumor that he attempted to blackmail some of his former victims and succeeded in extorting a considerable sum of money from a high officer of the French army in return for certain letters that gentleman had written to the mythical Diana Vaughan.

Mr. Tardivel declares that the Diana Vaughan affair is still "un mélange de mystère et de mystification;" and in a measure he is right, though we do not share his firm belief, latterly also espoused by Huysmans in his Life of 'St. Lydwine de Schiedam,' that the whole fake was gotten up by the Freemasons to frustrate the Catholic anti-Masonic movement.—A. P.

Jesuits and Malt-Coffee.

A prominent Protestant newspaper of Germany, the *Rheinisch-Westfälische Zeitung*, in Essen, has succeeded in establishing a connection between two such vastly different things as the Jesuit order and malt-coffee. In its eagerness to injure the Jesuits, it recently made the remark of a Catholic speaker, that the Jesuit Father Cathrein could fitly take rank with such savants as Professor Paulsen in any university chair, the text of an ingenious homily, in which it belittled Father Cathrein and set him down as the inventor of a famous brand of malt-coffee, known as "Kathreiners Malzkaffee." In its next number the paper printed, as a reply to an obviously fictitious query, a notice in its question box to this effect: "The Jesuit Father Kathrein is, so far as we are aware, a professor in the Catholic University at Innsbruck. The recipé for making Kneipp's malt-coffee is now in the hands of the Munich wholesale grocery firm Kathreiner Brothers, who by extensive advertising manage to do a large business in this article."

Thereupon the Catholic newspapers pointed out: 1. That there is no Catholic University of Innsbruck; 2. that Father Cathrein does not reside in Innsbruck, but in Valkenburg, Holland; 3. that his name is to be found in so popular a Protestant cyclopedia as Brockhaus', new edition, vol. iii, p. 974.

We suppose that is enough to show up the scientific accuracy and acumen of the *Rheinisch-Westfälische Zeitung*, and trust that Father Cathrein will not die of chagrin because he is not the inventor of malt-coffee, especially since he has done some other work which has made him a splendid reputation among the learned, to which class the editors of the Essen organ evidently do not belong.—A. P.

Minimism.

"There must be no minimizing. Of all the felonies known to man or God none is worse than that of obtaining converts under false pretences. And it should be borne in mind that one may minimize by omitting to mention certain doctrines as well as by belittling the importance of others. The missionary must stand for an integral Catholicity, doctrinal and devotional."

Thus Father Elliott, C. S. P., in the *Catholic World* Magazine [Oct.] THE REVIEW has for years been fighting minimism in every dress, particularly in that of "Americanism," but we never used such a hard expression as "that of all felonies known to man or God none is worse than minimizing." After all, it seems Father Elliott has learned a thing or two; now let him convert his brethren. For minimism

has not yet disappeared, as we have frequently occasion to point out.—J. F. M.

Czolgosz a Catholic Fanatic!

The following advertisement appeared in large type on the front page of a recent number of the *English Churchman:*

THE LATE PRESIDENT McKINLEY AND THE N. P. F.

It is a well-known fact that Rome connived at the assassination of President Lincoln.

The late President McKinley before his death issued a terrible exposure of the iniquities of Rome, and kindly sent copies of it to the National Protestant Federation.

Rome has endeavored to suppress this document, and copies are exceedingly scarce.

Extracts from this exposure are published by the N. P. F. in their leaflet No. 10.

Every reader of The English Churchman should send 1s. for copies to the Hon. Sec.

This was too much even for such a staunch Protestant journal as the London *Truth*, and it said (quotation from N. Y. *Times*, Oct. 7th): "'Bigotry will blind men to an extraordinary degree, but I scarcely imagined that Protestant zeal could have prompted such a scandalous insinuation as is contained in the foregoing advertisement. The suggestion that the anarchist Czolgosz was an emissary of Rome, bent upon avenging an exposure of his faith, is about as absurd as the mind of man could devise; yet a reputably 'Christian' organisation does not hesitate to make it in order to draw attention to its publications and enable it to sell a few hundreds of its pamphlets."

A Spiritist's Will.

When William Waterford, a Spiritist, of Trenton, N. J., died, a year ago, he disposed of a portion of his estate as follows:

"I give and bequeath unto my executors, in trust, for the purchase of books upon the philosophy of Spiritualism, not sectarian or of any creed, church or dogma, but of free, literal bearing, said books to be placed by my executors where they can be free to all who desire to think for themselves and who are seeking for the truth from the true and living God. I believe in one God, one church, and one country; first, the great unknown; second, the whole human race as one family; third, the whole globe, the home of all nations. That is my trinity."

The next of kin claimed that this residuary bequest was void, and brought suit to have it annulled. Vice-Chancellor Grey, in upholding the spiritist's will, says, according to a report in the Phila. *Record* (Oct. 3rd), that "the class which may possess the characteristics required in the will is so indefinitely large that the gift is substantially a benefit to the general public."

The opinion of the Vice-Chancellor is not very flattering to "Christian America."—S.

Bogus Passion Plays.

The Review has already a long time ago stated positively that none of the "passion plays" on the road in America is authorized by the Oberammergau people. Rev. J. J. Hamel has latterly taken the trouble to satisfy himself on the point and now sends the *Freeman's Journal* (Oct. 5th) documents to prove that these "passion plays" are all bogus. Here is the letter of the Burgomaster of Oberammergau, Joseph Mayer, to Fr. Hamel:

"Officially no permission has been granted to any individual or firm to take or finish Cinematographic (i. e., animated) pictures of the Passion Play of 1900, and none could be taken without the knowledge of the parish administration. Neither was permission granted in 1880 or 1900 to take Cinematographic pictures."

In a letter to Fr. Hamel the American Mutoscope and Biograph Co. states that "there was a set of Passion Play pictures taken in Horitz three years ago, a set taken in Philadelphia by Mr. Lubin, and a set taken on Central Palace Music Hall roof in New York by the Edison people. We beg to state that there were no moving pictures taken of the Oberammergau Passion Play."

Fr. Hamel thinks it sacrilegious for priests to allow these bogus passion plays in their sanctuaries.—A. G.

Letters to the Editor

A "Watchman" Fake.

To the Editor of The Review.—*Sir:*

Ever since the plan of the French government to enact the so-called Association Law became known, all possible and impossible news and rumors concerning the different religious bodies have found their way into the press, secular as well as religious. It is not surprising that the secular papers should eagerly snatch up every item that might create a sensation, without enquiring into its truth or falsity. We are thoroughly used to that, especially concerning Catholic affairs. But it is somewhat astonishing, if not scandalous, that Catholic papers should blindly clip such trash and dish it up to the gullible reader as genuine Catholic news.

The *Western Watchman* (Sept. 26th), unmindful of a duty suggested by its very name, is guilty of such a charge. The clipping in question informs us, e. g., that the French Carthusians have a yearly profit of twelve million francs from their famous *liqueur chartreuse*, and that, at Pope Leo's bidding, they contribute five million francs yearly to the support of the French College of Santa Clara in Rome; also, that the French Benedictines derive a yearly profit of seven million francs from the manufacture of the *liqueur benédictine*. On the very face of it, this looks like a stupid canard. I am not now in a position to disprove these assertions, but I have taken steps to find out the truth, at least regarding the Benedictines. From my personal knowledge, however, I can say that there is not a single true word in the following: "Pope Leo compelled the (French) Benedictines to build and support the new Benedictine University on the Aventine in Rome.... The cost of the university buildings was twelve million francs, and the yearly expenses amount to two million."

More on this later.

P. Joseph Sittenauer, O. S. B.

Atchison, Kas., Oct. 7th.

INSURANCE.

To Safeguard Fraternal Insurance.—A movement is on foot to make assessment insurance companies accumulate a reserve fund for the protection of policy-holders. In no other way, insurance commissioners believe, can these concerns be made safe and reliable, for the system now is insecure and unsatisfactory. Most of the companies practising this sort of insurance twenty years ago, have either gone to the wall or have changed to the old-line system. As to the difficulty of regulating these concerns, Insurance Commissioner Dearth of Minnesota says [N. Y. *Evening Post*, Oct. 4th]:

"I am convinced that there should be legislation to establish an adequate standard of solvency for fraternal and assessment life and casualty insurance companies and for mutual fire insurance companies. It is a duty the State owes its citizens to require these companies to charge sufficient premiums to establish a reserve fund that will insure their solvency. The better class are recognizing this, and proceeding on this plan. Unless they do so, it is only a question of time when they will be pushed to the wall.

"Whenever the matter comes up in the legislature, there is always a cry that we are trying to take away the poor man's insurance. In reality we are seeking to give him the protection he needs even more than the wealthier citizen. Unless something is done in this direction so as to insure the solvency of these companies, I think it would be better to repeal the present law that allows them to organise and operate in the State. The insurance commissioners have appointed a committee to prepare a uniform code of insurance laws, so that a company that complies with the laws of one State may operate anywhere."

The *Northwest Review* [Oct. 2nd] declares that "for anyone who knows the Province of Québec the possibility of its inhabitants giving up their [French] tongue under any conceivable circumstances, is about equal to the possibility of drying up the St. Lawrence."

With Our Exchanges.

Editor Dillon of the *New World*, in noticing the *Northwest Review's* comment on his curious practice of making his editorial paragraphs consist of exactly the same number of lines, [see our last, p. 440], says he has been doing it not for ten, but only for some four or five years, and that "it is easy enough when once you get the knack of it." He admits that, "if it were very difficult, or if it seriously interfered with the ease of writing, it would be silly to do it at all, since, of course, there is nothing particular gained by it, beyond the appearance of uniformity which it gives to the page."

The practice doubtless interferes with the lucidity and continuity of thought and compels him who indulges in it to add occasionally a superfluous word or to eliminate one or more which are essential to the sense. We once knew a writer who would never use more than a certain number of sheets for any particular article, condensing or padding as the space required. His reason for the practice was that he imagined people would like his work better if it came in even parcels weekly. It was about as strong a reason as that alleged by Mr. Dillon, and the practice was just as puerile.

The Rochester *Catholic Journal*, in entering upon the thirteenth year of its existence, throws a bouquet at itself by boasting of having made "many improvements during the past year."

We regret to be compelled to say that we have not noticed the slightest improvement. The *Journal* is to-day, as it was a year ago and a long time before that, in fact ever since we know it, nothing more nor less than a boiler-plate abomination soused in holy water.

Why can't we have smaller and better Catholic papers? The *Journal* vegetates at a subscription price of one dollar per year. With four pages instead of eight, crammed with well-selected reading matter, in place of the tale and insipid "boiler plate" rot, at the rate of one dollar and a half per annum, it would doubtless acquire a standing in the community and perhaps make money to boot.

After our remark in No. 28 (p. 440) it is but meet that we note here a slight improvement in the Wichita *Catholic Advance*, typographically and otherwise. We sincerely congratulate our contemporary and hope it will be enabled to carry out also the rest of our recent suggestion. As an eight-page paper, with twenty odd columns of live and original reading-matter in the large and clear type used on pages one and eight of its No. 27, the *Advance* would become a Catholic weekly worthy of the name.

"We love the legends we know are unhistorical and venerate the saints we know never existed." *Western Watchman*, Oct. 3rd.

This is a refreshing confession. About the first part of it we never had any doubt, but the second is little short of a revelation. While we often wondered who the *Watchman's* patron saint was, we never for a moment dreamt he was St. Nemo.

The fame of The Review extends to far-off India. The leading Catholic paper of that country, the *Bombay Catholic Examiner*, edited, we believe, by members of the Society of Jesus, has this note in its edition of Sept. 7th, just arrived:

"We gladly recommend The Review (of St. Louis, Mo., U. S. A.) to Catholic Priests and educated laymen, who are interested in Modern Criticism; it appears weekly and costs $2.50 per year."

The *Catholic Citizen* of Oct. 5th prints an article on "Fake Roman News." It might have added as a subtitle: "By one of the Fakers;" for the author, Mr. Wm. J. D. Croke, as we have repeatedly shown, is not by any means a tyro in the art of faking himself.

Mr. Croke is "eating crow" just now, by

the way. After "puffing" Hall Caine's novel 'The Eternal City' enthusiastically and unceasingly for over a year, he is compelled to admit, now that the book is out, that it is disappointing to Catholics.

A characteristic trait of this self-conceited Rome correspondent, besides his insidious Liberalism, is his habit of pretending to have inside information on important matters—such as now the result of the mission of Msgr. Chapelle—which he unfortunately must keep secret.

Mr. Croke is apparently out for a few more dollars by trying to convince the Catholic newspapers of America that they each need a Rome correspondent—for which position he is, of course, the ideal candidate. But most of our editorial brethren probably feel as we do—that they would rather print no "Roman letters" at all than Crokean drivel.

We hate to speak so severely of a collaborator of the Catholic press; but if THE REVIEW does not expose the fakers, who will?

There are not published to-day, in any Catholic newspaper of the United States, Roman letters that are worth the ink and the paper wasted on them. With the aid of the *Civiltà Cattolica* and the *Osservatore Romano* or the *Voce della Verità*, any intelligent editor could concoct a better "weekly correspondence" himself.

THE REVIEW is content with having a few good friends in the Eternal City, who are "on the inside track" and who keep us so thoroughly posted on men and affairs there that we are enabled to comment intelligently on the Roman news of the daily press and, in important junctures, to bring out occasional precious bits of real information. The controversy *in re* "Americanism" has plainly shown this,—a controversy in which Mr. Croke and several other gentlemen did nothing but obscure the real issue and obfuscate public opinion.

*

In its issue of Oct. 5th the *Catholic Citizen* for the sixth time utilizes its ancient fake "cut" of the Rt. Rev. Bishop of Peoria. If Msgr. Spalding ever bore the slightest resemblance to that alleged picture of him, it must have been many years ago, in the early days of his priestly career. We suggest that he sue the Milwaukee paper for libel.

*

If the editor of the *Catholic Citizen* will enquire from his next-door neighbor, the *Excelsior*—a Catholic weekly newspaper as far superior to the *Citizen* in principle and methods as the Pio Nono College, with all its faults, is to any non-sectarian State normal school—he will learn that we have no "martyred presidents" in our history. Or if he mistrusts information from Teutonic sources, any good English dictionary will answer the same purpose. Catholic papers ought to serve the cause of truth also in this that they help to carry out the urgent appeal of the late Pope Pius IX., to restore to words and phrases their true meaning. ARTHUR PREUSS.

EDUCATIONAL TOPICS.

Parochial Schools are Not Private Schools.

The Boston *Transcript*, a secular daily, in a thoughtful editorial on the report of Rev. Father Walsh, summarised in our last, classed the parochial schools as "private schools"; which brought out the subjoined vigorous statement from Fr. Walsh (reproduced in the *Pilot*, Sept. 31st):

"1. Our Catholic schools are not private schools in the same sense as nearly all other private schools in the State. The latter are special schools for children of wealthy people, as a rule, or to give special training in one or more branches of secular knowledge, according to the tastes or society rank of the parents, and are not, at least usually, religious schools, and are not free schools in any sense. Our Catholic schools, while denominational in a sense, are really free public schools for the children of the locality, and society, wealth, and special tastes are in no way factors, the only distinctive feature being the religious instruction and training. In some instances children of Protestant parents are pupils in

our schools by the express wish of the parents. Hence where religion is recognised as a necessary and daily factor in education, these Catholic schools are simply adopted and made officially State public schools.

"2. A very interesting fact is brought out in the last report of the State Board of Education. In the entire State there are 366 private schools, and as our Catholic schools number 127, there remains 239 for all others.

"The total number of pupils in private schools (not including academies) was 73,205, and as there were in our Catholic schools about 64,000, there remain only 9,205 pupils for the other 239 private schools, or about 38 pupils to each school, as a general average."

The *Pilot* seems to consider the term "parochial schools" as inadequate. It would prefer Bishop McQuaid's designation of "Christian free schools," or Father Walsh's of "Catholic public schools." But the former is both inadequate and misleading, so long as our parish schools are not free in the sense in which the public schools are (though wrongly) said to be free; while the latter smacks too much of the State school. We are in favor of retaining the time-honored and substantially accurate designation of "parochial schools."—JOSEPH WALTER.

Catholics and the Public Schools.

"Here we have a system of schools wherein all religious teaching is eliminated. Catholics consider the system dangerous to free institutions. Still, if our fellow-citizens, regardless of results, must have this system, we can only appeal to them, for we also are American citizens, not to tax us for the support of schools which our conscientious convictions will not permit us to patronize. It is no answer to say to us: 'There are the schools ready for you or any one else; if you do not desire to send your children to them, it is no fault of ours.' Non-Catholic citizens select a system of schools which is obnoxious to their Catholic fellow-citizens, and then they have the hardihood to say to them: 'You shall be taxed for their support; whether they are suitable to you or not does not concern us.' Must not the freedom of conscience to which an American citizen is entitled, be held inviolable, and should not his fellow-citizens, by virtue of the Constitution, protect him in the exercise thereof? Shall not our country supply our Catholic children with a system of education acceptable to the Catholic conscience?"—Bishop McFaul in his discourse on the dead President.

If the Rt. Rev. Bishop of Trenton can convince the many Catholics who send their children to the public schools that these schools are really dangerous to free institutions, it will be a blessing. On a recent trip in the North in more than one place we heard pastors complain about people sending their children to the public schools, because "Archbishop Ireland had said they were good enough." Although the Archbishop of St. Paul has never said anything of the kind, at least publicly, yet the impression left upon these people by the Faribault incident is that he did. Consequently they refuse to send their children to Catholic schools.—J. F. M.

The Rod for Unruly Scholars.

The Waukegan (Ill.) Board of Education has recently acted on the matter of corporal punishment in the public schools. An old rule of the Board permitted the use of the rod in the case of bad and contumacious scholars, but the rule had become a dead letter and obsolete. A short time ago an unusually aggravated case of "bad boy" awakened public sentiment as to the form of punishment that should be applied to unruly scholars whom moral suasion and kindness failed to affect and who continued to defy the teachers by whom school government is administered. The subject was brought before the Board, which adopted an order for the teachers to the effect that the rod should be restored to its place as a part of the effective agencies of school discipline.

This result was not reached without opposition, and a part of the community censure the Board for its action. Some prominent citizens declare that they will resent whipping

their children by whipping the teacher who inflicts the punishment. They declare that violence for violence shall be their rule of action. Other parents approve the action of the Board.

*

§ The *Chicago Chronicle* [Oct. 5th] credits this to the Cleveland *Plain Dealer:*

> From all directions come complaints of crowded schools, of unfit school-rooms and of large numbers of children utterly unprovided for. Instead of growing better, the conditions in most large cities are steadiiy becoming worse. There is a discouraging sameness in the stories that come from every quarter. From year to year the condition becomes worse. The problem of proper school accommodation is one of the most perplexing and serious in the management of large cities. Its solution is becoming more difficult with each succeeding year.

And yet there is nearly in every city a certain class of "patriots" who would close the parochial schools, thereby increasing the difficulty of the problem and practically depriving hundreds of children of all schooling.—J. W.

§ We are in receipt of a pamphlet entitled 'Why Study Latin and Greek? The Classics a Preparation for a Professional and Business Career,' by Rev. A. J. Burrowes, S. J., President of Marquette College, Milwaukee. The learned author proves that the mastery of the English language, the knowledge of our literature, success in law, medicine, and science, and even in business, all demand a classical training.

§ We have already announced that the Rt. Rev. Bishop of Rochester and his successors have, by pontifical brief, been granted in perpetuity the power of conferring academic degrees in philosophy and theology on talented students of St. Bernard's Seminary. In a letter to the faithful, Msgr. McQuaid recently told how this privilege was obtained and declared that it is not in his mind to distribute degrees liberally, but only to students of extraordinary ability, as an incitement for the full development of their capacity for intellectual work.

Literary Notes.

A New German Theological Review.

We learn from the Berlin *Germania* (No. 222) that the theological faculty of the Academy at Münster, of which our friend Msgr. Dr. Joseph Schröder is a distinguished ornament, has determined to publish, under the title *Theologische Revue*, a new theological review, in twenty annual numbers, which is to take in the entire field of that science throughout the world. The *Germania* regrets that the projectors of the undertaking have not succeeded in their purpose of combining the reform of Msgr. Hülskamp's old-established and meritorious *Literarischer Handweiser* with the new undertaking, and expresses the apprehension that the new periodical will force the *Handweiser* to the wall.—A. P.

*

The Love Element in Novels.

W. L. Alden, the N. Y. *Times*' sprightly literary correspondent in London, in one of his latest letters [literary supplement, Oct. 5th] protests against too much sexual love in modern novels, and his protest will find an echo in many minds. "I wonder," he says, "how long the convention that a novel must deal with the love of the sexes will keep its hold on the public. Why should novels be limited to the relations between men and women? There are other things in life than sex. Kipling's best stories contain no women, and that is one cause of their popularity. It is true that occasionally one hears the feeble bleat that Kipling can not draw a woman, but that is simply nonsense. Take the 'Drums of the Fore and Aft,' 'The Finest Story in the World,' 'The Strange Ride of Morrow Jukes.' There is not a woman in any of them, but what superb stories they are! Kipling was one of the first to discover that stories could be written without the introduction of a heroine, and, though the public probably did not know it, the stories caught and held the attention of the reader because the absence of the 'love element' was a novelty."

Mr. Alden is persuaded that the day is near at hand when novels dealing with the relations of the sexes will be written almost exclusively by women, and for women, and the novel written for men will either contain nothing of the "love element" or will give it such a subsidiary place that it will hardly be worth taking into account. "Love is after all the chief business of women, and as such must always hold the first place in women's novels, but the theory that novels written for men as well as women, must be limited to the description of how one man fell in love with one woman, is losing its hold."

✻

We are pleased to see from the *Catholic Book Notes* [No. 3] that Rev. C. Coppens' (S. J.) 'Moral Principles and Medical Practice' is about to be published in French, with an introduction by the great medical writer, Dr. Zurbled of Paris. A Spanish version was published in Barcelona in the *Criterio Cattolico de las Ciencias Medicas.*

The book fully deserves its wide circulation.

——In 'The Book of Genesis in the Light of Modern Knowledge,' by Elwood Worcester, D. D., just published by McClure, Phillips & Co., we have an Episcopalian divine undermining the faith of his flock in the Bible; for the book consists of lectures addressed by Dr. Worcester, rector of an Episcopalian church, on Sunday afternoons, to a congregation in Philadelphia, and this is its spirit:

> The narratives of Genesis are not history as we understand it; they are largely mythical—that is to say, history idealized.
>
> The task of reconciling the physical theories in Genesis with the recent results of modern science, I gladly leave to those who are ignorant alike of science and of Genesis. My own firm conviction is that the book is so great in itself that it does not need the assistance of maladroit apologists.

—— The N. Y. *Evening Post*, foremost among American daily newspapers for its scholarly book reviews, prints in its number of Oct. 5th a criticism of Father Maher's 'Psychology,' fourth edition. Though the reviewer differs from Father Maher in many essential points, his remarks are quite appreciative. We quote the concluding paragraph of a critique of more than a column and a half in length:

> To conclude, the book will be found well worth consideration by students. It has much to recommend it, also, for those who never expect to read another on this subject, although its concision renders it just a little dry. Let this be followed by the delightful perusal of James' smaller book, after which Baldwin's little 'Story of the Mind' will be an *entremets*, and the reader will have a very decent knowledge of what psychology is.

—— *Dominicana* announces in No. 8:

> From the press of M. H. Wiltzius & Co., Milwaukee, Wisconsin, we have received a 'Biographical Cyclopedia of the Catholic Hierarchy of the United States,' by Francis X. Reuss, life member of the A. C. H. S., Philadephia. As a reliable reference book in the matter of dates, places, and persons in the records of American bishops, abbots, and monsignori, historians and other students will derive a decided benefit from its reading.

We do not reprint this item for its slovenly style, but to enquire whether there has appeared a new and thoroughly revised edition of Reuss' 'Biographical Cyclopedia.' If not, as we have reason to believe, the *Dominicana's* praise of it as "a reliable reference book" is decidedly misplaced. The late Father Edmond Schmidt pointed out, in a detailed critique in Vol. vii, No. 17, of THE REVIEW, that Mr. Reuss' book is as full or errors, typographical and others, as the woods of Samar are full of Bolomen.

——The German critics hardly know what to make of "Dr. Th. Zell," who has written a book in which he argues that the Homeric Polyphemus was a gorilla. Some of them suspect that satire lurks behind his learned argumentation, while others hold that though satire was at first intended, the author gradually became convinced that his thesis was true, and therefore maintained it seriously!

——'Essays in Historical Criticism,' by Prof. Edward Gaylord Bourne of Yale University, which is just from the press of Charles Scribner's Sons, includes the repub-

lication in a much enlarged form of Prof. Bourne's critical examination of "The Legend of Marcus Whitman," which attracted such wide attention last winter. The story of "How Marcus Whitman Saved Oregon to the United States" has been very extensively circulated of late years, and will be found in a large number of the most recent school histories. Prof. Bourne not only demonstrates beyond a doubt that it is entirely fictitious, but also shows when and where the tradition originated.

——The first edition—fifty thousand copies—of Mr. Tardivel's lecture on the French Language in Canada [reviewed at length in our No. 22], having been exhausted, a second edition is announced.

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

Life of the Ven. Madeleine Louise Sophie Barat. Foundress of the Society of the Sacred Heart of Jesus. With an introduction by the Rev. Reginald Colley, S. J. Net $3.

The Irish College in Paris from 1578 to 1901. By Rev. Patrick Boyle, C. M. Net $1.75.

A Mediaeval Hero of Carmel. St. Peter Thomas, Carmelite Bishop and Martyr, and Patriarch of Constantinople. Net $1.

The Holy Mountain of La Salette. By Rt. Rev. B. Ullathorne. 60 cts.

The Life of St. George, Martyr. Patron of England. Net 30 cts.

But Thy Love and Thy Grace. By Rev. Francis J. Finn, S. J. Colored illustrations. $1.

Renaissance Types. By W. S. Lilly. $3.50.

Dictionary of Idiomatic English Phrases. By Jas. M. Dixon. $1.75.

Special Introduction to the Study of the Old Testament. By Rev. F. E. Gigot, S. S. Net $1.50.

Psallite. Catholic English Hymns collected by Alexander Roesler, S. J. 70 cts.

The No-Breakfast Plan and the Fasting Cure. By E. H. Dewey, M. D. $1.

The Retreat Manual. A Handbook for the Annual Retreat and Monthly Recollection. By Madame Cecilia. Net 60 cts.

Meditation for Monthly Retreats for Religious Communities. By Rt. Rev. J. Zwijzen. Net $1.

A Saint of the Oratory: Bl. Anthony Grassi. By Lady Amabel Kerr. Net $1.60.

Conferences Given by Rev. Fr. Dignam. With Retreats, Sermons and Notes. 2nd edition. Net $2.65.

Old Thoughts on New Themes. By Rev. Edward C. Hearn. Net $1.

The Feast of Thalarchus. By Conde B. Pallen. Net $1.

The Faith of the Millions. Essays by Rev. Geo. Tyrrell, S. J. First and Second Series. Each, $1.75.

A Daughter of New France. With some Account of the Gallant Sieur Cadillac and his Colony on the Detroit. By Mary Catherine Crowley $1.50.

Heart and Soul. A Novel by Henrietta Dana Skinner. $1.50.

The Way of Perfection and Conceptions of Divine Love. By St Teresa. From the Spanish by Rev. John Dalton Net $1.50.

Devout Reflections on Various Spiritual Subjects. By St Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.

Life of the Ven. Madeleine Louise Sophie Barat. With an Introduction by the Rev. Reginald Colley, S. J. Net, $3.

NOTES AND REMARKS.

That even the most august circles are not incapable of a mild jest at some one else's expense, says the *St. James Gazette*, is shown by a story told of an American correspondent in London. On the receipt of the news of the death of President McKinley he had an inspiration that he should obtain an expression from no less a personage than the Pope. He addressed a telegram to "His Holiness, Pius IX., Vatican, Rome." A few hours later one of Pope Leo XIII.'s entourage replied simply: "No such person is known at this address."

A cable despatch to the *Chicago Chronicle* [Oct. 6th] from Manila announces that the Mormons have established a mission there, and adds:

"With the advent of Mormonism into the Philippines, the islands will have a complete set of religions, the Church of the Latter-Day Saints being considered here as the connecting link between Christianity and Mohammedanism. Nearly every creed in the world is now represented by missionaries in Manila and all the creeds have equal prospects of success."

Thus the work of "civilisation" goeth forward!

Methodist songs, like "Nearer My God to Thee," rightly says the *Excelsior*, do not belong in a Catholic church, no matter how popular they may be, and it is plainly a gross nuisance to sing them there, especially during or after the liturgical service. We have already more than enough of Liberalism in the organ loft.

A reader of the *Tablet* writes to that journal [No. 3202]:

"Is it lawful for priests to sing at public concerts? Is their appearance on the platform quite in keeping with their sacred character. I am told it is forbidden. Is it so? There is a spark of worldly spirit in this pub-

lic singing, which is more readily felt than expressed."

Unfortunately, the *Tablet* neglects to answer the timely query, which has also been put to THE REVIEW of late. We fully share the sentiment expressed in the last sentence; but is there a law forbidding the practice?

✻

Dr. Vial, of Paris, according to a note we find in *La Tribune de Woonsocket* (No. 83), has been sued for damages by a young girl whom he hypnotized in a public omnibus, compelling her to follow him to his house, for no other reason than to convince a friend, also a physician, of his magnetic powers. The unconscionable Doctor explained the matter to the lady after arriving at the house, and offered her a sum of money for the inconvenience he had caused her, but she was enraged and brought suit against him. We hope he will be severely punished.

✻

The Chicago *Katholisches Wochenblatt* (No. 41) reports that the Lipman Supply House Co., of that city, whose "Cross of the Immaculate Conception" was lately condemned by the Roman authorities, has evolved a new monstrosity in the shape of an enameled medal, which bears the heretical inscription: "Jesus, Mary, Joseph—pray for us!" The *Wochenblatt* suggests that Catholics—including the reverend clergy and the religious communities of sisters—turn their back upon Jew firms dealing in devotionals and buy these articles from those who understand and believe in their import and value. Which suggestion has our cordial support.

✻

An editorial association of rare intimacy and duration was that just broken up through the forced resignation, on account of old age, of Dr. Edmund Jörg, from the eminent German Catholic review, *Historisch-Politische Blätter*. Dr. Jörg served forty-nine years on the editorial staff of what are popularly known as *die gelben Hefte* (the yellow fascicles, not in the invidious sense the word "yellow" has latterly acquired in the U. S., but because the covers of the magazine have for many years been of yellow color) and had associated with him for the major portion of that time (forty years) Dr. Binder, who will be the sole head of the *Blätter* in future. Dr. Jörg is eighty-two years old and can lay claim to the title, "Nestor of the Catholic press in the Fatherland." His regular monthly "Zeitläufte," a review of the political world, made him famous where-every German is spoking. He has well deserved an "otium cum dignitate."

✻

Our attention is called to the fact that in our issue of Sept. 19th—following the *Southern Messenger*—we made a mistake in identifying the Rev. Donald McKinnon with the army chapel Rev. William McKinnon. There are three Fathers McKinnon: Bernard McK., pastor at San Mateo, Cal., Wm. McK., army chaplain at Manila (these two are brothers), and Donald McK., their cousin, who up to some time ago was assistant pastor in San Francisco.

✻

The following letter from the Postmaster of St. Louis has reference to the scurrilous book 'The Devil in Robes,' about which a number of our subscribers have sent us complaints:

Mr. A. Preuss, Editor of THE REVIEW.

Sir:—I have your letter of October 7th, enclosing the circular of a publishing firm which proposes to issue a scurrilous book. I have taken up the matter with the Post Office Inspectors, and I hope that something can be done to stop the abuse. Unfortunately the case will be somewhat difficult, but I will be glad to do what I can to prevent such circulars from passing through the mails.

Respectfully,

F. W. BAUMHOFF, Postmaster.

✻

Were I to make trial of any person's qualifications, there is no part of his conduct I would sooner single out than to observe him in his resentments.—Fitzosborne.

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